

LOVEDALE

SOUTH AFRICA

ITS AIMS, PRINCIPLES, AND RESULTS.

Paper read at Missionary Conference, London, October, 1873

Revised and brought down to 1889

[James]

BY THE REV. DR. STEWART

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## LOVEDALE, SOUTH AFRICA.

*Paper read at General Missionary Conference, London,  
October, 1878.*

*Revised and brought down to 1889.*

BY THE REV. DR. STEWART.

IN the paper which I have the honour to submit to this Conference, I am strictly limited, not only to time, but to three points in connection with Lovedale—its Aims, Principles, and Results. History is not wanted, and, therefore, if the information given is less full than may have been desired, I must ask this audience to take the reasons into account. For the same reasons I shall not be able to refer to the institutions at Healdtown, Grahamstown and Genadendal.

Before proceeding to deal with these three points, I may merely remark that Lovedale is named after Dr. Love, first Secretary of the Glasgow Missionary Society and also at one time of the London Missionary Society. It lies about 700 miles north-east of Cape Town, on a small river which once formed the boundary of Kaffraria proper. But British colonial boundary lines obey a centrifugal law. They always roll outwards, never inwards, and one result of the late, as well as of previous wars, has been to bring Lovedale within the frontier line.

### I. AIMS.

The aims of Lovedale are very varied, though there is one to which all others are subordinate; they may be expressed somewhat, in detail, thus—

*First.*—To train as preachers such young men as may be found, intellectually and spiritually, fit for the work.

*Second.*—To train teachers for Native Mission Schools.

*Third.*—To train a certain number in various arts of civilized life, such as waggon building, blacksmithing, carpentering, printing, bookbinding, telegraphy, and agricultural work.

*Fourth.*—To give a general education to those whose course in life is not yet decided.

There are two main departments in the Institute—the male and the female. The buildings are separated by some short distance ; in both, the work carried on is educational and industrial.

But while each department of work has its own special aim, and there is also a great variety of detail, the Institution, as a whole, is carried on with one primary aim and important result as regards the individual. The essential aim of Lovedale is to Christianize, not merely to civilize. The conversion of the individual soul to God is the result of highest value, is our greatest anxiety, and is regarded as the aim most worthy of effort, and to which all other efforts are properly and justifiably subordinate. We cannot say, that as regards all who come to the place this end is secured, but it is steadily kept in view, as that without which all others are necessarily temporary, and comparatively limited and fruitless.

We find this to be the speediest solution of a multitude of practical difficulties. The bridge is at once thrown over the chasm which separates the two states of barbarous heathenism and Christianity ; and it is the only answer we have to give to the question that is constantly put to us, ‘Do you civilize or Christianize first?’ It is necessary to answer this question gravely when put by a candid questioner. But this often seems to be another question in this form, ‘Can you make a black man white, and still have him black?’ Prior in importance therefore, if not necessarily in point of time as a result, stands this spiritual and moral change in the individual as the primary aim of Lovedale. If the will and conscience are right, the man is



right. Time and circumstances will show of what he is capable; and he will fall into his place and sphere of work, whether it be that of native missionary, school teacher, or simply humble waggon driver, with a hopeful chance of fulfilling his trust and doing his duty well. And this in Africa as well as in Europe, is the sphere wherein, not only true usefulness, but true honour lies.

1. THE CURRICULUM of Education comprehends the Elementary School, the Literary Course, and the Theological Course. Each of these occupies three years. Very few reach the end of the theological course. From various causes the classes get thinned as they ascend, by an inevitable process of natural selection. The two latter divisions, the literary and theological, are of recent origin. The subjects studied are history, mathematics, physical and mental science, and for students of theology, a very small amount of Latin and Greek for such theological students as are obliged by the boards or presbyteries who give them licence to know something of these languages.

Opinions may and do differ as to the propriety or necessity of such a course for native pastors ministering to congregations of untutored Africans. Our apology, if apology is necessary, is twofold. First—the intention of the Home Committee not to give ordination to the first set of native pastors produced in connection with the Free Church Mission, if they should prove to be inferiorly educated men, and scarcely above the level of mere evangelists. The effect of that would be to damage the native pastorate in the eyes of the native people. Secondly, the best results have been found to arise from such a course. If the subjects are fairly, soberly, and tolerably thoroughly taught, the effect is not to inflate and intoxicate, but, like the teachings of all true philosophy, to sober and to steady, and even to humble. It is only shallow draughts of that spring that intoxicate the brain.

The curriculum, however, is open to all. Any portion of it may be taken. Over education is studiously avoided.

2. THE TRAINING OF NATIVE TEACHERS for Elementary Native Schools, throughout the country, stands next in point of importance. These teachers are expected to hold an Education Department certificate, which entitles them to a higher status and a slightly better salary.

3. GENERAL EDUCATION for all who wish it, and as far as they choose to take it. In this class are found those who become clerks and interpreters in the Government service, or who find their way into stores, or who turn to any occupations above that of mere labourers. Even a waggon driver who can read his way-bill is a more useful man than he who cannot.

4. INDUSTRIAL TRAINING in the various arts already mentioned. The apprentices, all native, are taken on trial for three or six months, and if fairly satisfactory are indentured for five years. They receive a portion of school education in the evening. They are paid, along with board and lodging, at rates varying from eight to twenty-one shillings a month. A small sum is retained as a drawback each month, and kept for them till they at the close of their apprenticeship receive about £10 of accumulated savings half in money and half in tools, if their trade admits of the latter part of the arrangement.

5. DAILY MANUAL LABOUR of some kind is done by all who are not apprentices or engaged in other work. They are engaged in making roads, cutting water-courses, constructing dams, or at work on the fields and gardens about the place. The object is not the value of their labour, but the principle that Christianity and idleness are not compatible.

6. EDUCATION FOR EUROPEANS. The education at Lovedale is open to Europeans. There is an average of 25 or more who come from a distance and board in the place. The education given is the attraction, as no difference is made in the classes. All colours mingle freely there, as force of brain rather than colour of skin determines the position. The natives carry off their own share of the prizes. The



Europeans sit in the same dining hall, but at a different table, and they sleep in different dormitories. The objects gained by thus mixing the two races are these. The natives have the advantage of contact with Europeans for the language and general competition. And many of the Europeans, it might be said nearly all, gain a lasting sympathy with the natives and acquire an interest in missions. This is important, as prejudices between missionaries and colonists are unhappily too strong in some cases.

## II. PRINCIPLES.

The Principles of Lovedale may be thus stated :—

1. THE INSTITUTION IS NON-SECTARIAN AND UNDENOMINATIONAL, though it belongs to, and is supported financially, exclusively by the Free Church of Scotland. All colours, white and black, brown and yellow, are to be found among the pupils. These represent nearly all the tribes in South Africa. There are Kaffirs, Fingoes, Hottentots, Pondos, Bechuanas, Basutos, Zulus, English and Dutch ; and there have also been a few from near the Zambesi and Shire rivers, Central Africa. All denominations in the country are, or have been, at one and the same time, represented at Lovedale. Natives come from the stations of the Episcopalian, Wesleyan, London Missionary Society, United Presbyterian, Free Church, Moravian, and Berlin Societies. No distinction, however, is recognised between denominations as to privileges or admission. We rather discourage any belonging to other bodies joining the church to which the Institution belongs, while they are in the place itself. We recommend them to join their own church when they go home during the usual vacation ; and always try to return pupils, students, and others, denominationally intact. The difficulty only begins, and that in some cases only, in the theological course. But so far as can be judged, those who are trained as agents for other bodies do not appear to lose their affection for their own denomination by their stay at Lovedale ; and none of the missionaries there have any wish that they

should. Only one lad is known, among more than two thousand, who ever complained of having had "Presbyterianism thrust down his throat." To have succeeded in doing even that would have been a feat, as it was extremely difficult to thrust or insinuate anything of a satisfactory kind into his head. He was only a short time with us. He began life as a clerk, and the last heard of him was, that he was employed as a cobbler.

2. But secondly, while Lovedale is entirely non-sectarian, it is NOT IN ANY SENSE LATITUDINARIAN. Christian instruction in the great doctrines of the Bible and in the practical duties of religion, form the first public work of each day in all the classes, except the upper division, which may be engaged in the analysis of a gospel or epistle. This regular instruction in Scriptural truth is separate from the ordinary morning and evening worship in the dining halls. It is also separate from various other religious meetings and services, some of which are held by the natives themselves, and others are strictly matters belonging to Institution work, at which all are required to be present. Prominent amongst these, is the Wednesday meeting held at noon in the New Hall. At that hour all work in the place ceases. The blacksmith drops his hammer, and the carpenter his saw, and the printer his types, and the class-books are laid aside, and all adjourn to a meeting which lasts less than an hour, in which Europeans and Natives take part, and which is recognised by all as one of the pleasantest in the place. Pecuniarily, it involves us in a loss, as causing the deduction of 50 hours a week from the different trades' departments. Otherwise it has been a decided gain.

3. SELF SUPPORT—to a considerable extent. This principle is carried out chiefly in the 'Trades' Departments, which are expected at least to pay themselves. We have had good years and bad years, but taking them one with another, we have sustained no very serious loss. Our chief difficulty has always been to get working capital,

without which no business can be carried on. Important as these departments are, they are little recognised as necessary parts of missionary work in the home country, and they are a considerable source of anxiety to us as missionaries. Their success depends on our getting right-minded men as heads of departments.

Under the self-support principle comes, to some extent, the presence of Europeans in the Institution. Their payments help to carry on the work for the natives. Some may object to that as a divergence of energy and effort. Necessity has no law. Carey in India had to do the same at one time, to provide subsidiary aid for his mission.

Lovedale is not endowed. It has not had until recently a revenue of any considerable amount. Within the last few years that revenue has been increased from two very opposite sources—native payments and government education grants. But these are contingent from year to year. Our sincere thanks are, however, due to Sir L. Dale, Superintendent-General of Education, under whose able direction during the last thirty years, a great impulse has been given to education in South Africa, both among Natives and Europeans. In 1871 there was begun the system of charging a small fee from the Natives. It was at first £4, then £5, then £6, and now stands at £8 a year. The first year it produced £200, in 1876 it produced £1600, it then fell as low as £636 in 1878, on account of the war and drought. By the payment of some arrears the gross amount drawn from this source rose in 1880 to £2,000. There is a farm of 2000 acres in connection with the institution: 300 acres are cultivated, and this helps also to sustain the place. The whole produce of the farm is used directly or indirectly for the Native boarders.

The ordinary annual expenditure on Lovedale including wages in the work departments, is little short of £7,000: a portion of this is repaid by the departments. This seems a large sum, but it will verify the accuracy of the statement already made, that one of the principles of Love-

dale is a measure of self-support, if it is added that only 25 per cent. of that amount is drawn from home sources. The remaining 75 per cent. is raised locally. It comes from native fees, government grants, produce of farm and so on. The Free Church of Scotland has expended over £30,000 in buildings. These are the chief principles. There are others, some however of scarcely less importance, such as, that the tendency of the education generally is practical; that habits of industry and activity are constantly urged and encouraged; and that promotion among the lads outside of the class work depends almost entirely upon moral character. The principle here is, first, Moral Character; second, Intelligence; third, Activity.

### III. RESULTS.

These may be divided into two classes, facts and opinions. The first can be given more fully than time will admit of doing now; the second I must quote for the reason that there may be very different opinions about these results; and further none of us are the best judges of the merits of our own work.

1. GENERAL GROWTH.—Lovedale was founded rather more than 40 years ago by the Rev. William Govan. He opened the place with 12 or 13 scholars. Its history during the next 20 years was one of slow and steady growth, the numbers reaching at one time as high as 120. During the last twenty years it has grown considerably, and developed in various directions—the numbers in 1889 of all classes, male and female, reaching as high as 534. In 1868 a Girls' School was added, under two divisions, educational and industrial. The first superintendent was Miss Jane Waterston, who later on was for a short time at Livingstonia on Lake Nyassa. One special point of value about her work was, that she succeeded in inspiring the girls with a spirit of unselfishness and activity, and of attachment to the place and the work.



The clearest statement of results as far as concerns growth and self-support will be best shown by a comparative view of some figures for the last twenty years. Figures are apt to be fallacious, but if two columns, different in character and extending over a considerable number of years, all point in the same direction, the inference may be regarded as unavoidable.

COMPARATIVE VIEW FOR TWENTY YEARS.

<i>Year.</i>	<i>Numbers.</i>	<i>Native Fees.</i>		
1870	92	Nil.		
1871	150	£200	0	0
1872	300	400	0	0
1873	393	800	0	0
1874	432	1,287	0	0
1875	417	1,329	0	0
1876	499	1,665	0	0
1877	380	1,125	0	0
1878	(war year) 300	636	0	0
1879	470	732	0	0
1880	512	1,140	0	0
1881	426	1,473	0	0
1882	481	2,000	0	0
1883	510	1,585	0	0
1884	486	1,367	0	0
1885	(drought) 380	954	0	0
1886	436	620	0	0
1887	398	1,006	0	0
1888	489	1,081	0	0
1889	534	1,637	0	0
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		Total	£21,037	0 0
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The above statement is of fees received from native sources since the system of payment was first adopted at Lovedale. For aided cases about  $7\frac{1}{2}$  per cent. in ordinary years may be deducted, and the remainder may be regarded as strictly Native payments. It will be seen that they

amount to the large sum of twenty-one thousand and thirty-seven pounds.

3. **BRANCH INSTITUTIONS.**—Blythswood in the Transkei, distant 120 miles from Lovedale, is a direct offshoot from the parent institution. It was begun at the request of the natives who wished for an institution similar to Lovedale. They have verified their sincerity and earnestness by contributing £4,500 towards the building, which has cost over £6,000. The history of the establishment of this place is one of the most singular episodes in South African mission work. It is too long to be detailed here. It is named Blythswood in honour of Capt. Blyth, C.M.G., Chief Magistrate of the Transkei territories. The system at Blythswood is almost exactly similar to that at Lovedale, but not so extensive.

Livingstonia on Lake Nyassa may be regarded as a development of Lovedale. Whether it be regarded as a result or not, it has drawn largely on Lovedale time, energy, and agents. The system pursued at Lovedale will be also carried on at Livingstonia, allowance being made for the difference in circumstances and position. Six natives from the region of Lake Nyassa have been at Lovedale for their education. Three of these since their return were engaged as evangelists or teachers.

4. **RESULTS EDUCATIONALLY FROM THE HIGHER CLASSES.**—Out of the small theological classes, that have been formed from year to year there are now sixteen ordained native pastors, all of them well educated and intelligent men, ministering to native congregations more or less contributing to the support of their own ministers. Seven of these are in connection with the London Missionary Society and three in connection with the Free Church. Other young men are in course of training.

There are also many others in different positions for which they have been qualified by the higher course of education.



From the trades' departments there are many who came to Lovedale at half-a-crown a week with their board, now earning three to four shillings a day, as waggon-makers, carpenters and printers.

The most condensed statement of results practically, is that given in a volume published lately "Lovedale; Past and Present," which contains a record of nearly 2,500 names. From the tables in that volume it appears that amongst the Natives there are, or have been engaged as missionaries or ministers of native congregations 16; as teachers of mission schools male and female 412; engaged as interpreters or magistrate's clerks 49; in various trades, or employed in stores, or trader's shops or other business 313; transport, and agriculture work on their own land 272; while the remainder are otherwise employed, dead, or still Institution, or no information received.

5. RESULTS SPIRITUALLY AND RELIGIOUSLY.—No year passes without some giving signs of having been the subjects of the great change, but the year 1874 was the most remarkable in the whole history of Lovedale; and though some went back, many or most remained firm to their profession. About that time about one hundred professed anxiety, though it would be unwise to say there were as many conversions.

When the call was made for native agents for Central Africa in 1876, fourteen volunteered; and on this becoming known, a somewhat shrewd missionary living at a distance remarked:—"I believe now in the Lovedale revival. I did not before now."

6. AS A GENERAL RESULT of the training—educational and religious—there exists in the institution a good deal of spontaneous activity, intellectual and evangelistic. There are three societies meeting weekly—two literary—with discussions in English; one missionary and evangelistic sending out, small companies of workers every Sunday to hold simple meetings in the neighbouring kraals. There is a formidable post, with 10,000 letters outwards, in 1889,

and 13,000 inwards, and newspapers and book packets 8,000. There are three periodicals published monthly: *The Christian Express*, in English; *The Isigidimi*,\* in Kaffir; *The Lovedale News*, in English. There are other facts, but time prevents me stating them.

Let me quote now a few opinions. All men do not speak well of us, but some do. The colonial press, with one or two exceptions, is fair and friendly.

Sir Bartle Frere, in a dispatch, published, after the war of 1877 says: "Nothing would do more to prevent future Kaffir wars than a multiplication of such Institutions as Lovedale and Blythswood."

Mr. Anthony Trollope in his "South Africa," says, "Lovedale has had, and is having very great success. It has been established under Presbyterian auspices, but is altogether undenominational in its tuition."

Sir Langham Dale, Superintendent General of Education in Cape Colony, sometime ago in the *Daily News* expressed his opinion thus, regarding Lovedale, "Undoubtedly that institution is one of the noblest and most successful missionary agencies founded and supported in the Cape Colony by British philanthropy."

Now, why do I quote these opinions—to glorify Lovedale or ourselves by reflected rays? No, certainly. But simply because I have a duty to perform in laying before this Conference certain information. And I place these opinions before you, grateful that our imperfect efforts receive so charitable a judgment at the hands of men in positions so diverse, and with experiences so varied. If, however, you ask me what I regard as the real cause of any results that have followed from the work carried on at Lovedale I will tell you. Simply, solely, and only in so far as God Himself has been pleased to give His blessing. Prayer and work are the chief agencies. Whatever may turn out to be permanently and really useful there, is

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\* Lately discontinued after an existence of about twenty years.

due to Him and to His gracious and Almighty working. Whatever is poor and imperfect, paltry and maimed in execution and design, that is due to us. We have many faults and have made many mistakes; and we are thankful to those who point them out, even though it is not always done in the best spirit or the kindest way. Our educational system there, is at the best very imperfect, but our inability to carry out a better system is due in part to our want of money to make it more adequate to the necessities of the country.

The ultimate aim of Lovedale or that to which it might grow has not yet been stated. I wish it were possible to secure that, by some great united effort of the different missionary bodies labouring in that country. That aim is, that the place may become a Christian College, largely for missionary purposes at first, but afterwards to expand into something broader. The proposal has never been uttered before: it may as well be uttered now in this Missionary Conference. It is this, that Lovedale or some such place may gradually develop into a Native University—Christian in its spirit, aims, and teaching.

In 1884 a Conference representing three Churches—the Congregationalist, United Presbyterian, and Free Church, met and agreed upon a course of study for the joint training of native pastors and evangelists, each church to support a professor. This has been so far carried out by the Congregationalist and Free Church bodies.

The relation of Christian education to the general evangelisation of the world is much misunderstood by a large portion of the Christian public at home, who are the staunch supporters of missions. I do not say it is misunderstood by all, but by a large number. We shall never educate a native ministry by merely selecting a few for education. We shall never leave behind us Christian churches, self-supporting, and able to aid in the further advance of Christianity, if the bulk of their members is allowed to remain ignorant, unintelligent and poor. And

without education this must be the result, even after a generation of missionary labour, in any part of Africa at least. The relation of Christian education to the permanence of missionary work is a problem requiring much consideration.

It is better to Christianize the Africans than to crush them. It is better to educate than exterminate them. And the day is coming, whether we live to see it or not, when, even the dark continent shall have its Native Universities.



